TWO Funeral Sermons OF THE Use and Happiness OF HUMANE BODIES.

Preached on

1 CORINTH. vi. 13.

Now the Body is not for Fornication, but for the Lord, and the Lord for the Body.

WITH

A brief Account of the Life and Death of Mr. *G. Lorimer*, Merchant; upon the occasion of whose Death the second *Sermon* was Preacht.

By *Edward Lawrence*, M. A. Minister of the Gospel.

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TO THE READER.

Reader,

THou haſt many Diſcourſes of the Souls of Men: And here I offer thee one Plain and Short Diſcourſe of Mans Body, yet alſo with reſpect to the Soul: It will coſt thee but a very little Time to read it, and but a very little Money to buy it; If it may be of any uſe to pre-

ſerve thee from waſting thy Time at the Door of Eternity, and from loſing thy Soul in a vain Religion, and to ſave thee from a ſtinging Death, and tormenting Eternity, I have my end.

Thy Servant for Jeſus ſake,

Febr. 17th. 16$\frac{8}{9}$.

Edward Lawrence.

THE

THE BODY FOR THE LORD.

1 COR. 6. 13.

——*Now the Body is not for fornication, but for the Lord, and the Lord for the Body.*

IT is ordinary for Nations and Cities, Families, and Persons, to be in a special manner inclined to some particular sins. The *Cretians* were bran-

ded for a Lying People, *Tit.* 1.12. The *Cretians* are always Lyars: And the *Jews* also to whom St. *James* writes, seem by his Epistle, to be much addicted to the Sins of the Tongue; and this is exemplified in the *Corinthians*, which were much given to Fornication; and therefore we read that in *Corinth* there was a Temple erected for this Sin! One reason of the prevalency of this Sin amongst them, was an Opinion of the *Gentiles* which prevailed in *Corinth*, that Fornication was no sin, but a thing indifferent. Hereupon the Apostle in this Chapter pleads against this Sin; the argument he uses against it is, That this sin is against the right use of the Body of Man. Now saith he, *The Body is not for Fornication*, &c.

The words shew us the true and proper use of Mans Body; And this is expres't

(1.) Nega-

(1.) Negatively the Body is not for Fornication.

(2.) Affirmatively: But for the Lord: And this is amplified by another propoſition, which ſhews why the Body is, and ought to be for the Lord, *viz.* The Lord is for the Body: By the Lord is here meant the Lord Jeſus Chriſt; as appears by his being mentioned with God the Father, *ver.* 14. and hath both raiſed up the Lord. The words chiefly teach us Two Doctrines.

I. *The Body of Man is for the Lord Jeſus Chriſt.*

II. *The Lord Jeſus Chriſt is for the Body of Man.*

I. *The Body of Man is for the Lord Jeſus Chriſt.* Method,

1. What is meant by the Body of Man?

2. What is it for the Body of Man to be for the Lord.

3. The reaſons of the Doctrine.

4. Uſe. By the Body of Man is meant, that viſible and eſſential part of Man which is diſtinct from the Soul and Spirit, this is that part of Man, which was at firſt form'd out of the duſt of the ground. *Gen.* 2. 7. and at death, returns to the Earth, when the Spirit returns to God that gave it. *Eccleſ.* 12. 7. This is viſible may be ſeen and felt; and therefore Chriſt demonſtrates his Body by this, *Luke* 24. 39. Behold my hands and my feet, handle and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.

3. This is diſtinct from the Soul, as appears, *verſe* the laſt of this Chapter, *Glorifie God in your Body and in your Spirit, viz.*

In

In your Body and Soul. Now this Body is for the Lord which implies Four things.

1. The Body with all the Members of it in particular are for the Lord. The Eyes, Ears, Tongus, Hands, Feet, are for the Lord. They have all work to do for the Lord Christ. And its a great piece of Skill to understand what is the main use we are to make of our Senses, and of the Members, and Limbs of our Bodies. What is the chief work these are to be employed in, they are to be used for the Lord, they are to work for the Lord Christ.

2. The Life, Health, Strength and Activity of all these is for the Lord, *Rom.* 14. 8. *Whether we live, we live unto the Lord*: If we have better Health and Strength than others, it is that

in the uſe thereof we may do more for the Lord than others.

3. All things that are for the uſe and ſervice of the Body, are to be uſed for the Lord, that with them you ſhould ſerve him. What Chriſt appointed his Diſciples to ſay in a ſpecial caſe concerning the Aſs, and the Colt, *Mat.* 21. 3. *The Lord hath need of them*, is true in ordinary caſes. The Lord hath need, or uſe for them, your Money, Cattel, Corn, Goods, and Apparel; that with them you ſhould ſerve him, your Meat and Drink, Preferments, and Eſtates, Houſes, and Lands are for the good of your Bodies; but you muſt eat and drink to the Lord, 1 *Cor.* 10. 31. You muſt honour the Lord with your ſubſtance, *Prov.* 3. 9. When you buy or ſell, or build, be able to ſay, I get this Money for the Lord, I trade in this Shop for the

the Lord, I build these Houses for the Lord. The Lord Jesus shall have all at his service, and for his Glory. The Heavens, Earth, Seas, *&c.* must praise the Lord by your Mouths.

4. All the time of Bodily Service. The time wherein we are in the Body is for the Lord. *Ps.* 148. 12, 13. *Both young Men and Maidens, old Men and children, let them praise the name of the Lord.* A young Boy or Girl hath work to do for the Lord. You should make all your Works, and Recreations serviceable to the Lord. There is no time, but you may find something to do for God.

2. What is it for the Body to be for the Lord? Account in seven particulars.

(1.) It is for the Lord chiefly: This doth not exclude our Natural, much less our Spiritual Self:

Neither doth it exclude our Families, Relations, or the Publick, the Body is for all these in their places, but chiefly for the Lord, and for all these things in, and to the Lord. The Body is for Food and Raiment, for to get Money and Wealth, *&c.* in their places, but the Body with all these must be for the Lord, as the last end. You may take all the good God hath put in any Creature, for your use and service, but you must honour and serve God in the use of it. And its most certain that any Creature is best to you, and you have most of the Comfort and sweetness of it, when you do honour, and serve God with it: You will eat and drink with as true gladness of Heart as any Man alive, when you eat to the Lord, and drink to the Lord; and you may get, and keep riches with as much diligence

gence, and care as others; and you will take as much pleasure in your Houses and Lands, and Silver, and Gold, as any when you look on your estates as the Lords and improve them for him, and are ready to forsake them for him.

(2) That our Bodies are not our own; we are not the chief and absolute Lords and Masters of our selves, *ver.* 19. of this Chapter: *Ye are not your own*: *Rom.* 14. 7. *None of us liveth to himself*: They were ignorant Atheists that said, *Psal.* 12. 4— *Our Lips are our own.* VVe cannot according to our own VVills and Pleasures dispose of so much as a glance of our Eyes, or a word of our Tongues.

(3.) Our Bodies are not for Sin. *The Body is not for Fornication*, saith the Text. Thy Body was not made for Whoremongers

gers, and Harlots, thy Tongue was not made for Oaths, Lyes, and evil Speaking. Thy Eyes are not for wanton looks, to be gazing on Spectacles of Uncleanneſs. God did not make the Body to diſhonour himſelf. The Apoſtle tells us, *Rom.* 8. 12. We are Debtors, we owe our ſelves, but not to the Fleſh; we owe Sin and the Devil no ſervice, we are not to go a ſtep in their Work; God did not ſo curiouſly frame that Head, and thoſe Limbs of thine for the Devil, and Sin, *Rom.* 8. 12. *Let not ſin reign in your mortal Bodies.* The meaneſt Finger or Toe in thy Body is too good to be an Inſtrument of Sin.

(4.) The Body is not for the World; ſo as to be employed for it as its Chief Maſter, or its chief end, Mammon was not made for your Maſter, but your Servant:

Servant: The World is for you, and not you for the World. The body of man was made for a higher buſineſs, than only or chiefly, to gather and heap up the Riches of the World; and therefore when the Body is employed about the World, we muſt ſee we are for God therein, this is the true goodneſs of the World, that it's good to make a Man more uſeful for God, and more ſerviceable to him. For a Man to be buſied about Silver and Gold, and about Houſes and Lands, and Goods and Cattels, except he can thereby do ſome ſervice for God, it is not worth the Labour of a Man, *Prov.* 14. 24. The Crown of a wiſe Man is his Riches: Riches are a Mans Crown and Glory; when Men are ſo wiſe as to uſe them for God, otherwiſe they are their ſnares, curſe, and ſhame.

(5.) The

(5.) The Body is for the Lord, ſo as to be an Inſtrument of Obedience to the Lord. Its to be employ'd in the Lords work in that which he ſets it about, *Rom.* 6. 10. *Yield your Members Servants to Righteouſneſs, unto Holineſs.* Our Bodies are at the Command of God, and ſhould be alwayes doing the Will of God. Whatever we do, we ſhould be able to ſay, We are doing the Lords Work, and with our Saviour we are about our Fathers buſineſs.

(6.) The Body is for the Lord, *i. e.* for the Honour and Glory of the Lord. So *verſe* the laſt of this *Chapter, Glorifie God in your Bodies and Spirits: Phil.* 1. 20. *That Chriſt may be glorified in my Body.* We ſhould give that account of all our actions, as *David* did of his dancing before the Ark: 2 *Sam.* 6. 21. *It was before the Lord:*

Lord: And it ſhould be ſaid of us, as *Rom.* 4. 6. *He that eateth, eateth to the Lord*: Every Member of our Bodies may be uſeful in its place to bring Glory to God: And we often ſee, how very much God is glorified by one Holy and Sanctified Body, Oh what a bleſſed place *London* would be, if all the Bodies which you ſee in the Houſes, Shops, and Streets were employed for the Glory of God.

(7.) Our Bodies are for the Lord, ſo as to be at the Lords diſpoſal. He may chuſe which way he will ſerve himſelf of our Bodies: He ſets us the bounds for the Habitations of our Bodies, *Acts* 17. 26. that we may fill our places with the Name and Glory of God. He appoints us our Work and Callings, *Mark* 13. 24. *To every Man his Work*: A Miniſter hath his Work, a Tradeſ-

Tradeſ-man his Work, a Maſter his Work, a Servant his Work, and whatſoever a Mans Calling, Work and Way is, he ſhould work for *God* therein, and labour to have Communion with *God* therein; 1 *Cor.* 7. 24. *Brethren, Let every Man wherein he is called therein abide with God*; He meaſures out to us our outward Eſtates, and Conditions. Some are to be rich for *God*, and others to be poor for *God*; to ſome he gives Healthful, Strong, Comely Bodies; to others Sick, Diſeaſed, Lame, Blind Bodies; and however he diſpoſeth of them, they have their Way, and Work for the Lord. And we often ſee to the ſhame of others, how the Blind, Lame, and Deformed will find Work to do for *God*, and that in many Families a Blind or Lame Child becomes a Member and Spouſe of Chriſt, when

when perhaps their Brothers, and Sisters, that have their Sight, and Limbs, and are comely, and do greatly dishonour God, and make their handsom Bodies instruments of Sin, and Firebrands of Hell.

Two Reasons of the Doctrine.

I. *Because the Body is the Lords.*
II. *The Body hath much work to do for the Lord.*

I. *The Body is the Lords*: He is the chief Lord and Owner of your Bodies, as well as of your Souls. See *verse* the last of this Chapter, *Glorifie God in your Bodies, and Spirits, which are Gods.* So in the Text, *The Lord for the Body.* This seems to be the reason of the Text: Or as some turn the Phrase, *The Lord is the God of the Body.* God is the Lord of the

the Body, by a five fold right, all which ſhew the Body is for the Lord.

1. He is the Maker of the Body, as he made all other things, ſo alſo did he make the Bodies of Men, for himſelf. Therefore ſaith *David*, *Pſal.* 139. 14. *I will praiſe thee, for I was fearfully and wonderfully made*: He hath made the Bodies of Men capable of doing him more Service, and bringing him more Glory than any other Bodies are capable of. He hath given Man a Tongue to call on God, and to fill the World with the praiſes of God.

2. Our Bodies are the Lords by purchaſe. He hath bought them with a great price; *verſe* the laſt of this *Chapter*, *Ye are bought with a price.* Obſerve, Your Bodies are bought with a price, therefore they are Gods to glorifie him. God hath bought

bought, and paid for every good word thou canſt ſpeak, for the uſe of every Finger or Toe in thy Body: He hath bought all theſe for his Service, 1 *Pet.* 1. 17, 18. God did not purchaſe us at ſo dear a rate, to leave us to live the Lives of Slaves to the Devil, the World, and Sin, but that we might live the Lives of the Sons and Heirs of God, and of Chriſt.

3. By Union with the Lord Jeſus Chriſt, he is the Owner of his whole ſelf, and every Member of his is for himſelf: With this reaſon the Apoſtle proves, that our Bodies are for the Lord; *ver.* 15. *Know ye not that your Bodies are the Members of Chriſt*, and thence he infers, *Shall I take the Member of Chriſt*, &c. We ſhould do nothing with our Bodies, but what is fit to be done by a part of Jeſus Chriſt. Shall

I swear, or lie with the Tongue that is a part of Christ. Shall I make any part of Christ drunk or unclean, or worldly, no certainly, our Bodies being Parts and Members of Christ, should be moved at the Will and Pleasure, and for the Honour of our Head in Heaven.

4. By Dedication, Our Bodies are dedicated to the Honour and Service of *God*, *ver.* 19. *What know you not that your Bodies are the Temples of the Holy Ghost, which is in you, and is of God.* And therefore, saith he, *Ye are not your own, ye are for the Lord, whose Temples you are.* These Temples should be kept Holy and Pure, and for the Use and Service of *God*. You may easily conceive what a horrid thing it would have been to have seen a Company of People Whoring, and Drunk, and Swearing, and Fighting

Fighting in the Temple of God. What make the Temple of God a Bawdyhouſe? No, The Temple of God is to be a Houſe of Prayer, a place Devoted to the Service of God; ſo it's a very horrid thing that our Bodies which are the Temples of God, ſhould be filled with all manner of Sin. Eyes full of Adultery, Mouths full of Lies and Oaths; and the whole Temple of God filled with all manner of Sin. Beloved we know the Glory of God was ſeen in the Temple; his Glory did ſhine in the Temple, and indeed we may ſee the Glory of God in the very Looks, Countenances, and Languages, and Behaviour of the very Bodies of Holy Men, which ſpeak their Bodies to be the Temples of God.

5. By Covenant This is one great uſe of Baptiſme, and the

Lords Supper, that we do there in bind our ſelves, our Souls and Bodies to be for the Lord. So that it may be ſaid of us, as in *Deut.* 26. 17, 18. *Thou haſt avouched the Lord this day to be thy God.* Or, As ſome read it, Thou haſt made the Lord ſay this day that he will be a *God* to thee: *verſe* 18. The Lord hath made thee ſay this day, *That you will be a peculiar People unto him:* And every time we ſtand before *God* to worſhip him in the uſe of any Ordinance: We do profeſs our Bodies to be the Lords, and for him.

II. *Reaſ.* Becauſe there is much work for the body to do for the Lord. The Commands of *God* bind the body to Obedience, as well as the Soul. Jeſus Chriſt lived here in the body, and left us an Example of bodily ſervice, and

and sufferings. Our profession of Religion must be by the body, *Rom.* 10. 10. *With the heart man believeth, and with the mouth confession is made to Salvation.* We must by the use of our bodies confess Christ before Men, that he may confess us before his Father in Heaven, *Matth.* 10. 32. We must with our bodies worship God in all the Ordinances of Worship. We must pray with our bodies as well as our Souls. We cannot hear or read the Word but in the use of our bodies. The Sacraments are bodily Signs, that by them we may with our bodies as well as our Souls Worship God. We cannot eat or drink in the Lords Supper without the Body. Water in Baptisme is to wash the Body: Our Bodies are to be employed in our particular Callings for the Lord. The Graces of

Gods Spirit come into the Soul by the Body, *Rom.* 10. 17. *Faith cometh by hearing*: And all the Graces are exercised by the Body. *I believed, therefore have I spoken.* The Soul sets the Body on work, *Ps.* 45. 1. My Heart is inditing a good matter, *&c.* and my Tongue is the Pen of a ready Writer, *Matth.* 12, 34, 35. *Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things.*

USES.

I. *Of Dehortation.*
II. *Of Exhortation.*

I. For the First: *Of Dehortation.* In respect,

1. Of the Bodies of others.
2. Of our own Bodies.

(1.) If

(1.) If the Bodies of Men are for the Lord, do not debauch or corrupt any Persons by enticing them to bodily Sins: Do not draw them to Whoredom and Drunkenness: They have a better Master to serve, and better work to do; they may be honouring and serving *God* whilst they are serving thy Lusts. Their Bodies may be better employed, than by Drinking and Whoring with thee; entice no body to any thing, but what their bodies were made and purchased for: Draw them to nothing but what is fit for a Spouse and Member of Christ to do.

(2.) Do no wrong to the bodies of any Persons, by unjust beating them, or hurting them. How dareſt thou disable any person for the service of *God*. You Masters, be not cruel to your Apprentices, their bodies are for the

the Lord: You would not ſtarve or overwork or abuſe a dear Horſe that coſt many Pieces. Look on thy Apprentice, he is a dear Child, do not abuſe that body which was bought with the blood of *God*; prize it and cheriſh it for the Owners ſake.

(3.) Do not cheat any of their bodily Wealth, by Theft, by Over-reaching them in buying or ſelling; by withholding the juſt Debts which thou oweſt. They and their Eſtates are for the Lord, and the Lord will concern himſelf to take vengeance on thee, 1 *Theſſ.* 4. 6. It may be ſad to many to think that they have conſum'd that on their Luſts, for which many Parents and their Children would be bleſſing *God* for. And here I may warn Husbands and Wives, and Parents, that they conſume not the bodily Wealth which is for the

the good of their Yokefellows and Children. Oh what a cruel Husband or Wife art thou who haſt conſum'd that on thy luſts which would have maintained thy Yokefellow: And how can Parents endure their Children ſhould cry. We might have been better Scholars, or might have had better Trades or Portions, had it not been for our Fathers and Mothers Luſts.

II. *Dehortation.* In reſpect of your own Bodies. Do not abuſe your own Bodies by Sin. This ſets all the Members of the Body againſt the Lord, which ſhould be for the Lord: Let not your bodies be us'd as Inſtruments to execute or bring forth the ſins of your hearts; Remember the Apoſtle, *Rom. 6.* 12. *Let not ſin reign in your mortal Bodies.* More particularly keep your Bodies clean from theſe four ſorts of Sins.

(1.) All manner of Whoredom and Uncleanneſs. Mark the Text, *The Body is not for Fornication, but for the Lord*, ſee *ver.* 18. How the Apoſtle pleads againſt this Sin as being more againſt the Body than other Sins: *Flee Fornication*, ſaith he: The reaſon follows: Every ſin that a man doth is without the Body, but he that committeth Fornication ſinneth againſt his own Body, *i. e.* Although the Body be the Organ or Inſtrument to execute other ſins, yet the matter which by ſin is abus'd, lies more without the body. The Drunkard hurts this body, but he abuſes Wine, and Drink which is without the body; but in Whoredom the body is the Inſtrument of ſin, and that which is abuſed by ſin: But theſe things are ſpoken comparatively; the words ſhew what a wrong Whoredom is to a mans body

body: See *ver.* 15. how the Apoſtle pleads againſt it as a moſt loathſom thing to take a part & member of Chriſt, and make it a member of an Harlot, to joyn any part of Chriſt to a Harlot. This is a ſin rots the Name, rots the Body, by this the fleſh and the body are conſum'd, *Prov.* 5. 11. and brings body and Soul to Hell, *ver.* 9, 10. of this Chap. *Fornicators and Adulterers ſhall not inherit the Kingdom of God*: It's matter of grief and aſtoniſhment that this ſin ſhould be practiced with ſuch horrid Impudence by a people that profeſs their bodies to be Members of Chriſt, and in a Land where the Bible is read that tells them, *Whoremongers and Adulterers God will judge*, *Heb.* 13. 4. And that people will not believe how little a way it is between the defiled Bed, and the Fire of Hell.

(2.) Drunkenneſs, to which may be added gluttony: Theſe things ſet the body in a readineſs to do any thing for the Devil and Sin, but render it unfit for the ſervice of the Lord. A Drunkard in his drink may ſwear, blaſpheme, and Whore, and Murder. But can a Man pray when he is drunk, hear Sermons, or receive Sacraments, or have Communion with *God* in any thing when he is drunk? When a Man is drunk, he is not fit Company for a Man, how then can he at that time be fit for Communion with *God*? Pray therefore that nothing may enter into thy Mouth which may defile thy Soul, diſeaſe thy Body, unfit thee for the ſervice of *God*, or waſte the Creatures on thy craving and conſuming Luſts.

(3.) Sins of the Eyes. A great deal of Sin or *Grace* is ſeen in the Looks

Looks or Countenances of People: There are proud Looks, wanton Looks, envious Looks and angry Looks; but when the Soul and Body is serving the Lord, it puts another Face and Countenance on Men. It makes them look with a holy, humble, chaste, loving, and chearful countenance

Lastly, Sins of the Tongue, *Jam.* 3.6. How would it tame our Tongues, if we consider'd our Tongues are for the Lord: And what a great deal of Honour one wholsome Tongue brings to the Lord; and we should not speak a word, but it should be some way or other for the Lord.

Use 2. *Of Exhortation*, which refers.

1. To others.
2. To our selves.

For the First, Is the Body for the Lord: Thence infer three Duties to others.

(1.) Put a true value on the very bodies of all Men. Look on them as for the Lord, and prize them accordingly, 1 *Pet.* 2. 17. *Honour all Men*: Wherever you see the body of a Man, Woman, or Child, be they never so poor, or weak, or deformed, yet consider these bodies were made for the Lord, bought for the Lord, and may be Members of the Lord, and therefore love and esteem the bodies of Men for the Lord's sake.

(2.) Do all the good you can, not only to the Souls, but to the Bodies of Men: This is the great duty of the Sixth Commandment, which binds you to your power to endeavour to preserve the Life, Health, Liberty and Chearfulness of Men: Therefore do them good on this reason, because their bodies are for the Lord; and you may fit them,

and

and make them more capable of ſerving and praiſing him.

(3) Lament to ſee the horrid abuſe which moſt make of their bodies. When you ſee how moſt uſe their own bodies, can you think they uſe them for the Lord. What are Men Swearing, and Curſing, Whoring, and Drunk for the Lord; are they Lying, Cheating, and oppreſſing for the Lord? You may ſee Streets full of Sin, Shops full of Sin, Houſes full of Sin; moſt people eating and drinking, talking and working for the Devil, the Fleſh, and the World; but very few doing any thing for the Lord.

2. To our ſelves. Frame your Lives according to the belief of this Truth. That your bodies are for the Lord. I ſhall preſs this with a few Motives, and conclude with Directions.

Mot. 1. Consider the great account you are to give to God for your own Body, *Rom.* 14. 12. *Every one of us must give an account of himself to God*: God will question us what we have done with our selves, What use we have made of our own Souls and bodies, 2 *Cor.* 5. 10. *We must all appear before the Judgment Seat of Christ, that every one may receive or carry away the things done in his Body, according to that he hath done, whether it be good or evil.* Observe, When we appear before Christ at the day of Judgment, every one shall carry away his weight. Sinners shall carry away their Oaths and Lies, *&c. viz.* the Wrath due for them. Saints shall carry away a weight of Glory I charge you Christians as you will answer it to the Judge before the door, when in that flesh and body you must stand before

fore him, when he will call you to account for your Lives, Health, Eaſe, for your Speech, Sight, Hearing, and for the Members and Limbs of your bodies, for your Meat, Drink, Sleep, Eſtates; that you then be able to ſay, I have uſed this body for the Lord: remembering that of the Apoſtle, 1 *Cor.* 3. 17. *If any Man defile the Temple of God,* (meaning his own Soul and Body) *him will God deſtroy.*

2. Conſider God accepts and will reward all that with your bodies you do for the Lord? Not ſo much as a good word ſpoken ſincerely for God, nor a loving look upon a Child of God, nor a Cup of cold Water given to a Diſciple of Chriſt, ſhall loſe its reward.

3. It's

3. It's but a little while, that your bodies will be fit to do any thing for the Lord. I would have those who have yet Youth, and Health, and Strength to study the 12. of *Ecclesiastes*, where young Men are required to serve the Lord, *ver.* 1. *Remember thy Creator*, and the way the Holy Ghost useth to move them hereunto, is this, he sets before them an old man with an hoary head, dim eyes, shaking hands, Feeble Limbs, with his Teeth rotted away, Faltring Speech, and bow'd *Back*, such things as these are set out by those Metaphorical Expressions, *ver.* 3, 4, 5, 6. and they serve to teach the Young and Healthful, that whenever they see an Old, Lame, Withered Man or Woman, sitting in the House, or creeping about the Streets: They should consider that they should do all the service they can for God,

God, now becauſe they will do ſo little, when they are in the condition of ſuch aged Perſons.

4. Conſider, if your Bodies are employed for the Lord now, it will yield you ſweet comfort, when you can ſerve God no longer, or at leaſt do him but little ſervice, *Pſ.* 71. 17, 18. God will never forſake an Old Servant, or a Sick Servant.

Laſtly, When ſickneſs and death comes, thou canſt have no comfort, if thou haſt not employed thy Body for the Lord. It will be ſad parting with the Body and Soul, when thou muſt leave a curſed Body to the Earth, and go with a Damned Soul to Hell, and more ſad will be their meeting at the Reſurrection to Condemnation.

7. *Directions.*

1. See that the whole Man be Sanctified, and made holy, 1 *Thess.* 5. 23. *The very God of Peace sanctifie you wholly*, *Heb.* 10. 22. *Our Bodies washed with pure water*, *i. e.* by the powerful Operation of the Spirit, which cleanseth the heart from sin, as Water washeth the Body from Filth. When the Soul is made Holy, there will be a Holy Tongue, Holy Hands, &c. all will be Holy.

2. Present your bodies to the Lord, *Rom.* 12. 1. *I beseech you Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, Holy, acceptable to God, which is your reasonable service.* The word παραστῆσαι, rendred, *present*; is an allusion to the Sacrifices which were set before God at the Altar as ready to be offered to him; so we must

set

ſet not only our Souls, but our Bodies before the Lord as his due. Say, This Tongue, and theſe Eyes and Hands are for the Lord. Pray him to take them, and uſe them for himſelf.

3. In all places you are in with your bodies, conſider what Work is to be done for the Lord, you can be no where but you may find work for the Lord, *Prov.* 27. 8. *As a Bird that wandreth from his Neſt, ſo is a man that wandreth from his place*: And this I think is the intent of that Scripture, *Eccleſ.* 11. 3. *In the place where the Tree falleth* (or hapneth to be) *there it ſhall be*, for the benefit and advantage of them to whom it falls. The Context ſeems to juſtifie this ſenſe, teaching us that every Man ought to labour to be a bleſſing in his place.

4. What-

4. Whatever you do for your Bodies, do it as for the Lord: Take care of your bodies: Do not wilfully bring Diseases on your bodies: Preserve your bodies for the Owners sake: When you are feeding and cloathing your Bodies, see that you do it for the Lord: Do not eat and drink, so as to make you unfit for the Lord, to put your bodies out of frame for the Lord.

5. All that you do with your bodies, do it to the Lord, and for the Lord: Observe *Rom.* 14. 6. *He that regardeth a day, regardeth it to the Lord; he that eateth, eateth to the Lord.* When you are employed in your Callings, if your Working, Buying, and Selling, were only to get Money, and to have great Estates: This were not worth the Care, and Thoughts, Words, and Time of

of a Man; but see that you and yours are for the Lord. So when you are chearful, be ruled by these Principles, in your Laughing, Jesting, and Mirth: Have no Mirth, but what you can bless *God* for, and have no Mirth but what you can part with. 2 *Cor.* 7. 30. *And they that rejoyce, as though they rejoyced not.*

6. Keep a Guard on your Bodies, and on all the parts of them. *Job* made a Covenant with his Eyes, *Chap.* 31. 1. Feed not your Lusts with wanton Objects. Bridle your Tongues: *Psal.* 39. 1. Keep your whole Bodies in subjection to the Will of *God*.

Lastly, Give up thy Body to the Lords disposal. Submit to the Lord in bodily Sickness, Poverty,

ty, Impriſonment; be ready to ſuffer any thing for the Lord, and ſo leave thy Body to ſleep in Jeſus when the Lord calls for it.

THE

THE LORD FOR THE BODY.

1 COR. 6. 13.

—*And the Lord for the Body.*

Doct. 2. *THE Lord Jesus Christ is for the Body of Man.*

I shall give account of the Doctrine under these Heads.

I. What are we to understand by the Lord Jesus his being for the Body.

II. What doth Jesus Christ do for the Body of Man.

III. Why is Jesus Christ for the Body.

USE.

I. By Jesus Christ his being for the Body, we are to understand that the Lord Jesus Christ doth set himself to bless the Body of Man, so as to make it unspeakably happy, and blessed for ever. See Jesus Christ in all his Glory, and then look upon that poor Worm and dust of thy Body, and know that all the fulness of the Godhead, and all the fulness of the Manhood is in Jesus Christ for the good of that poor Body; See *Col.* 2. 9, 10. *In him dwells all the Godhead Bodily*, and

and you are compleat in him who is the Head of all Principalities and Powers. Obſerve, All the fulneſs of the Godhead dwells in the Humane Nature of Chriſt; that we may be ἐν αὐτῷ πεπληρωμένοι, filled in him, and both in Body and Soul compleatly happy and bleſſed in him. There are three things implyed in the Lord Jeſus his being for the Body.

1. That he is a Saviour of the Body of Man. The whole Work of Salvation is for the Body.

2. That he hath the Infinite Love and Kindneſs of a Saviour for the Body of Man, *Tit.* 3. 4. *After that the kindneſs and love of God our Saviour towards man appeared*: Obſerve theſe words, ἡ χρηστότης καὶ ἡ φιλανθρωπία: The words ſhew that the goodneſs it ſelf, or as I may ſay, the good Nature in the Lord Jeſus inclines

him to love Man. So that its eaſie and Natural to him to be kind and loving, and to have unſpeakable love and kindneſs for Man, for every part of Man, both of Body and Soul.

3. That all the Attributes of the *Godhead* are working in the Lord Jeſus Chriſt as a Saviour to fulfil his love, and good will to the Body of Man. *See* the Infinite Power, Wiſdom, Juſtice, and Faithfulneſs of the *Godhead* in Chriſt. He hath infinite Love and good Will for the Body; Infinite Wiſdom to contrive the Happineſs of the Body; Infinite Power to execute the Counſels and good Pleaſure of his Wiſdom, and Love for the Body of Man. See *Phil.* 3. 20, 21. *We look for the Saviour the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious Body, according*

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to the working, whereby he is able to ſubdue all things to himſelf. Theſe words ſhew that the Almighty Power of Chriſt, whereby he is able to do what he will, is working in him to make the Body of Man glorious.

II. What doth the Lord Jeſus do for the Body of Man? Anſwer in two particulars.

1. He bleſſeth the Body with Temporal things.

2. He makes the Body of Man glorious and bleſſed for ever.

1. He bleſſeth the Body with Temporal things, *Deut.* 30. 20. *He is thy Life and the Length of thy dayes.* He gives and prolongs our Lives, *Prov.* 8. 18. *Riches and Honour are with me.*

(1) He hath made many gracious promiſes for the Body. 1 *Tim.* 4. 8. *Having promiſe of this Life that now is,* *Mat.* 6. 33.

All these things shall be added unto you. Deut. 28. 3, 4, 5, 6. *Blessed shalt thou be in the City*, &c. He hath settled all things present upon us, so far as 'tis for our good; 1 *Cor.* 3. 22. Things present are yours. We have the Word of God for the good of our Bodies in this Life; and certainly the poorest Saint who hath a right to the promises of God for things present, is better provided for and in less danger of Famine, then the greatest carnal person in the World; for the Ungodly have Riches, for the Body Silver, Gold, Houses and Lands for the Body, but a Godly Man hath the Lord of all the World for the Body.

(2.) His Infinite Care and Providence is exercised to fulfil his promises for the Body, *Mat.* 6. 32. *Your Heavenly Father knoweth you have need of these things,*

i. e.

i. e. he knoweth ſo as to ſupply our need of theſe things: And for this *David* tells, *Pſal.* 37. 16. *A little that a Righteous Man hath, is better than the Riches of many Wicked*; *becauſe*, ſaith he, *The Arms of the Wicked ſhall be broken, but the Lord upholdeth the Righteous.* The Righteous have the Lord with their little, when the Wicked have often much, but the Lord is not with them, but againſt them. So that this Lord who made the World for the good of Mans body, doth exerciſe his glorious Providence for the bodies of his People.

2. The Lord Jeſus makes the bodies of his People bleſſed and glorious for ever; and this appears.

(1.) By conſidering what he doth for their bodies in this Life, in order to their Eternal Happineſs.

(2.) By

(2.) By considering what he doth for their bodies when dead.

(3.) At the day of Judgment.

Lastly, For ever.

For the First, Observe Three things which the Lord doth in this Life for the Salvation of the bodies of his people.

1. He unites their Bodies to himself, *ver.* 15. *Know you not that your Bodies are the Members of Christ.* VVhat could he have done more for that poor dust of thine, than to make it a blessed part of himself; to make it a part of his own Mystical Body; so that what is done to the very Bodies of his People, is done to himself, *Mat.* 25. 35. *I was Hungry, and Sick, and Naked, and Imprison'd: Lord say they, when saw we thee so and so,*: Yes saith he, these little ones are a part of me, I and they are all one, and what you did to them you did to me. Oh how

should

ſhould we be affected with the Lords being thus for the body, ſo as to make it a part of himſelf. Come and I will ſhew you the Bride, the Lambs Wife; *Rev.* 21. 9. How or where ſhall we ſee that ſight: Why, wherever you ſee a true Believer, you ſee the Body of the true Bride and Spouſe of Jeſus Chriſt.

2. He puts a Preſence and Glory on the very Bodies of his people, *Eccleſ.* 8. 1. *A Mans Wiſdom maketh his Face to ſhine*: The Image of God ſhines in the very face of a Godly Man: We read, *Revel.* 7. 3. That the Servants of God muſt be ſealed in their Foreheads; which ſome think is an alluſion to Slaves, who have their Foreheads marked with the Names of their Maſters, to whom they did belong. So there may be read in the very Faces, and Countenances, and

Foreheads of Gods people, the Name of Christ, to whom they belong; for although Grace is Internal, yet the Fruits thereof appear in the outward Man: And so *Revel.* 22 4. *The Name of the Lamb shall be on their Foreheads:* If that be spoken of Heaven, its in some measure true here; and its most certain that an upright, holy Saint, carries such a presence with him, that it daunts oftentimes the Wicked, and the very sight of them puts Gods Children in mind of their Father and Saviour.

3. He honours them by fitting their bodies for his Service, and using them therein: And indeed it is a great Honour to serve so great and good a Master, which made *Paul* so often Glory in that Title, *The Servant of Jesus Christ.* Now when a Man is Sanctified, and made a new Creature, his

his whole Soul and Body are thereby ſet for *God*; for his Honour and Service: We are ſaid, *Epheſ.* 2. 10. *to be Created in Chriſt Jeſus to good works*, to be made fit for good Works. It's ſaid of a Godly Man, 2 *Tim.* 2. 21. *He ſhall be a Veſſel of Honour, ſanctified, and meet for the Maſters uſe, and prepared unto every good work.* Thus you ſee, that by the Grace and Life of Chriſt, a Man is fit for any ſervice or ſuffering, which Duty leads him to; and hereby the Saints of *God* may live as a Company of Incarnate Angels in the World.

II. Conſider what Chriſt doth for the Body when Dead.

1. Their bleſſed Corps are continued in their Union with Chriſt. Death breaks no Union made by Grace; and therefore they are ſaid to ſleep in Jeſus,

1 *Theſs.* 4. 4. And are called *the dead in Chriſt*, *ver.* 16. Where you think of, or look into the Church-yards: What a great Myſtery it is, that ſo great a part of the Bride and Spouſe of Chriſt ſhould lie amongſt thoſe ghaſtly Skuls, and rotten Duſt, and that there ſhould be more of his Members, and a greater part of his Body dead in the Earth, than are ſerving him here in the World.

2. He owns their dead Bodies for his. They are Chriſts own. 1 *Cor.* 15. 23. —*Afterward they that are Chriſts at his coming.* Obſerve the Bodies of Believers from the hour of Death, till the coming of Chriſt, are Chriſt's all the while; when they are Children of their Earthly Parents no more, Husbands and Wives no more, yet Chriſt's ſtill.

3. He

3. He loves them as his own, and as united to him: He loves their very rotten Corps as part of himſelf, as part of his own Spouſe and Members; he knows them all in the Earth; he can diſtinguiſh between the curſed Corps of Unbelievers that lie in the Graves under the Curſes of the Law, and who are bound over to ſuffer Everlaſting Fire; and the bleſſed bodies of his Saints who lie in their Graves, in a right to Heaven and Salvation: When our deareſt Relations die, we cry with *Abraham*, *Bury my dead out of my ſight:* Bury my dead Husband, or dead Wife, or dead Child out of my ſight, and they are all to us as dead Men out of mind; as its ſaid, *Pſal.* 31. 12. Yet they are always in the ſight and view of Jeſus Chriſt; and when they have rotted in the Earth, or been ſwallowed up in

the Seas; or burnt in the Fire many Hundred years, yet these blessed bodies are precious, and lovely in the Eyes of Christ. Jesus Christ is always looking on the dust of *Abraham*, *Isaac*, and *Jacob*, of *David*, *Paul* and *Peter*, and all the Saints which are dead with great Love and Delight.

III. Consider what Christ will do for the Bodies of his people at the day of Judgment: In five particulars.

1. He will raise up their bodies to Glory; and herein he is said to be for the body, *ver.* 14. Following the Text: God hath both raised up the Lord, and will also raise us by his Power: As sure as Christ is risen, so sure shall all Believers be raised to Life and Glory, by the same Power that raised Jesus Christ, *Rom.* 8. 11. *But if the Spirit of him who raised*

raiſed Chriſt be in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your Mortal Bodies by his Spirit that dwelleth in you. Then will he indeed ſhew himſelf for thy Body, when that Body which was at death *ſown in Corruption, ſhall be raiſed in Incorruption, and which was ſown in diſhonour, ſhall be raiſed in Glory*: Then ſhall thy Body and Soul which were ſo loath to part at Death, and did part with ſuch ſad gaſpings and groans, meet again in Joy and Glory, and be for ever united never to die and part more; 1 *Cor.* 15. 42, 43, 44. And all this done in the twinkling of an Eye. *ver.* 52. in a moment, and all be raiſed together.

2. Thy Body ſhall be faſhioned like the glorious Body of Jeſus Chriſt, *Phil.* 3. *laſt.* from whence we look for a Saviour who ſhall change our vile Body. Belie-

ver look upon that poor dying duſt of thy body; ſee it as it will be ſhortly amongſt the Worms of the Earth; and then believe, that the Lord is ſo for thy Body, as to exerciſe his Almighty Power, in faſhioning that Body like the glorious Body of Chriſt at the Right hand of God.

3. Thou muſt in thy Body come with Chriſt, and attend him coming to Judgment, 1 *Theſſ.* 4. 14. *Them that ſleep in Jeſus, will God bring with him.* He will bring the Holy Patriarchs, and Prophets, and Apoſtles, and all the Saints with him. *Col.* 3. 4. *When Chriſt who is our life ſhall appear, then,* &c. you that were ſo deſpiſed and ſcorn'd here, ſhall appear in Glory, in the open view of the World.

4. They ſhall be ſolemnly own'd and acknowledg'd of Chriſt before his Father, and the

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Holy Angels, *Matth.* 10. 32. *Luk.* 12. 8. The Lord Jeſus himſelf will in Effect ſay, This is my dear Spouſe and Bride; theſe are they that loved me, and ſerved me, and ſuffered for me, and were never aſhamed of me. Yonder Tongues have ſpoken many good words for me, and yonder hands have reached out many a kindneſs to me.

Laſtly, They ſhall with their Bodies ſit with Chriſt to Judge the World, 1 *Cor.* 6. 2, 3. The World of Ungodly Men, and all the wicked Angels, and Devils in Hell, muſt ſtand before the Saints to be judged by them: Indeed Jeſus Chriſt is the Chief and Supream Judge, but all his Saints ſhall ſit with him in Glory, as his Members, with all their Bodies, like his glorious Body: So that they ſhall then be like him, 1 *John* 3. 2. And they ſhall

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prove and applaud the juſt Judgment of Chriſt; though they ſee Jeſus Chriſt judging their Parents to Hell; yet they ſhall ſee his Juſtice ſo glorious and excellent, and their own Glory will be ſo great, that they will be ſo far above the trouble for the Damnation of the neareſt Relation, that they will applaud, and exalt the Righteous Judgment of Chriſt therein. I tell you Chriſtians, the pooreſt and meaneſt Saints of *God*, whom you oft ſee cloathed in Rags, who are accounted the Sink and Jakes of the World, ſhall ſhortly appear in ſuch Majeſty and Glory, that the higheſt, and proudeſt Ungodly Monarchs in the World will be aſhamed and tormented to look them in the face.

Laſtly, Conſider what he doth for their Bodies for ever. In three particulars:

(1.) He

(1.) He makes their Bodies to be Immortal and Incorruptible, 1 *Cor.* 15. 43. Thy Body muſt laſt as long as thy Soul, or as the Angels in Heaven, or as the Body of Chriſt: Here the moſt healthful are but a Vapour, which appear but a while, and then vaniſh away, *Jam.* 4. 14. What's become of all the bodies of the Men in the Ages before us, which were once in the Streets, Shops, Houſes, and Congregations, as you ſee the Bodies of Men now? What's become of the bodies of your Parents, *G*randfathers, and *G*randmothers, they are all vaniſht away; but the other World is a World, without Sickneſs, Death, or Graves; your very Bodies muſt live for ever.

(2.) They ſhall live in the Society of Bleſſed Angels. As the Devils are Haters, ſo the Holy Angels are Lovers of Mankind:

They

They love the Bodies of Saints, and are undoubtedly Inſtruments of much good to them here; and they ſhall be in the bleſſed Company of theſe Spirits for ever; See *Zech.* 3. 7.

3. They ſhall with their glorified bodies, live in the Everlaſting view and ſight of the glorious body of Chriſt, and of the glorified bodies of one another, *John* 17. 24. Thou ſhalt ſee the Body of Chriſt as the Body of thy Husband, Head, and Saviour; thou ſhalt ſee the body of *Abraham*, *Iſaac*, and *Jacob*, *Paul*, and *Peter*, and be able to ſay, This is the Body of *Paul*, *Peter*, and *John*. This is the body of *Bradford*, and *Philpot*, &c. Your Bodies ſhall be cloahted without Silks, or Sattins; fed without Meat and Drink; Rich without Silver and Gold; and your Bodies and Souls in nearer Commu-

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nion with God, then they would be here, though in the moſt deſirable frame, you could hear a *Paul* in the Pulpit every day.

Reaſon, Why is the Lord Jeſus for the Body.

1. God the Father hath given our Bodies as well as our Souls to Chriſt, to be made happy by him. *John* 6. 39. It's the body that was given to Chriſt to be raiſed up at the laſt day, and not a Finger or Toe ſhall be loſt, if the having of it will make it thy happineſs.

2. Chriſt is fitted to be a Saviour of the Body, as well as the Soul, *Heb.* 10. 5. Jeſus Chriſt hath the Body, as well as the ſoul of man, which inclines him to love Mens Bodies, and his Myſtical Body is to be made of the Bodies of his People, as well as their Souls; who as the Apoſtle ſaith, are

are Members of his Body, Fleſh, and of his Bones, *Eph.* 5. 30.

3. He carries on the whole Work of Salvation, with reſpect to our Bodies; He dyed for our bodies, roſe again for our Bodies, that they might riſe with him, and he intercedes in Heaven, for our Bodies, and at the day of Judgment will raiſe up, and glorifie our Bodies; for he is the Saviour of the whole Man, Body as well as Soul.

USE 1. Of Information. Of three things.

1. This informs us what an unſpeakable priviledge it is to be a Child of God, to have the Lord of all the World, for our Bodies as well as for our Souls. We would think our ſelves happy, if the Princes, and Nobles, and great ones of the World were for us, if we had their Love, and Favour,

Favour; ſo that they would improve their Power, and Intereſt for our good, but this hath not always been the Lot of *Gods* People; but the Lord is for us: Infinite Wiſdom and Power, and *Goodneſs* for us; for Believers are a part of Chriſt, a Self of Chriſt, and certainly he will improve all for the good, and *Glory* of his whole Self.

2. It informs us of the dreadful condition of wicked men what a ſad ſtate are they in both as to their Bodies, and Souls. I am now ſpeaking of the Body, thou haſt got good Meat and Clothes for the Body, good Houſes and Lands for thy Body, but is the Lord for the Body? No, this great Lord is againſt thy Body. Infinite Power, and Wiſdom, and Juſtice will be all ſet on work to torment thy Body. Thou canſt not endure an aching Tooth, a broken

broken bone, a fit of the Stone, or *Gout*: The pains of a Travelling Woman: Oh little doſt thou think what thy Body is to endure for ever. Go and dreſs thy ſelf, make thy ſelf fine, ſet out thy ſelf to the beſt, look in the glaſs, ſee if every hair or pin ſtand right, but remember what that head and face, and arms, and Limbs muſt ſuffer, when they burn in Hell. Oh Sinners, pity your Souls and Bodies, and never reſt till thou haſt got the Lord for thy Body. I tell thee, thy body hath more need of Chriſt, than of Meat and Drink.

3. It informs us what are the greateſt and beſt things for the body, you may know this by conſidering what the Lord doth for the body; For certainly Chriſt & his Spouſe live beſt, and fare beſt, and are always moſt happy: And if it were beſt to be Lords and Ladies, Nobles and *Princes*, do you

you think Christ would not make his Members and Spouse such? Can any be so foolish as to think that Christ doth more for Turks and *Pagans*, than he doth for himself, and for his own Body; and therefore we must conclude that the best things are amongst *Gods* Children to be Holy and Happy, to live a life of *Godliness* and Obedience to *God*, in order to *Glory*, this must needs be the best, for this is that which the Lord who is for the Body, doth in Infinite Wisdom and Love chuse for, and give to his people; we must believe that the best and worst things are reserv'd. The Wicked for the most part have the *Gold* and Silver, Honours and *Pleasures* of the World, Oh but consider what is reserved for them, is reserved the blackness of darkness for ever, *Jude* 13. *Gods* people are often poor, afflicted, and perse-

cuted in this World: *But there is an Inheritance Incorruptable that fadeth not away, reserved in the Heavens for them,* 2 *Pet.* 1. 4. Its a sweet comfort to think that those things which are best at present, are most durable: If spiritual things were to last no longer than the Vanities of the World, yet for the present, they are better than the Riches, Honours, and Pleasures of the World; if we had but a day in Gods Courts, its better than a Thousand elsewhere, *Ps.* 84. but they are not only incomparably best at present, but they are Everlasting.

USE 2. Of Comfort to the Godly: In three Particulars.

1. This secures to us the Providence and Care of God in outword things for the Body. The Lord is so for the Body, that

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we may be assured the body shall not want any thing that is good for us in order to our Eternal Happiness. Indeed its fit we should leave it to *God*, who hath more Wisdom to know what is good for us, and more love to give what is good for us, than we have; to chuse to do us good in his own way. He knows best how to use his own care, to exercise his own Providence, and to shew his own Love, its enough for us to know that the Lord, with the Infinite Wisdom, Power, and Love of the Godhead is for us, so as to be the Cause of our Eternal Happiness; but seeing we may believe that this will be the effect, and that the cause is sufficient to work it, we may well leave it to *God* to take his own way to make us blessed; Observe our Saviour; *Luk.* 12. 32. *Fear not little Flock*, &c. Christ is

there pleading againſt our inordinate care about the Body; and ſaith he, *Fear not, for it's your Fathers good Pleaſure to give you the Kingdom of Heaven*, and therefore ſhall not want what is good for you in your way thither.

2. Comfort againſt all the Enemies of your Bodies, we have more for the Body than can be againſt it: For the Lord is for the Body, and if God be for us, who can be againſt us, *Rom.* 8. 21. And on this account, fear not them that can kill the *Body*: For if the Lord be for the Body, fear not all that Wicked Men can do to the Body, let them ſpoil us, impoveriſh us, impriſon, kill us, yet they do but fulfil the Counſels of the Lord for the Body: For as long as the Lord is for the Body, things that are ſeemingly againſt the Body, are indeed for the body, for the

Lord

Lord rules all, and turns it to the Welfare of the Body.

3. Comfort againſt Death: If the Lord is for the Body, then Death is for the Body too: It comes from the Lord as a bleſſing on the Body, to fulfil his good Will and Counſel concerning it; and therefore welcome Death, the Body cannot be happy in this World: This World of Meat and Drink, and Money, *&c.* Cannot ſo much as make the body of Man happy; the Body muſt die, or at leaſt be changed before it can be happy. And therefore take a full view of Death, of the *G*rave, of Worms, of Rottenneſs, See *Job* 19. 25, 26, 27. *I know that my Redeemer lives*, &c. Believe this, that the Lord is for the Body, and then ſay, Death take my Body, *G*rave cover my Body, Worms eat my Body, yet the Lord will be ſtill

for the Body, and he will raiſe it up; I ſhall ſee him, and ſtand before him at the laſt day, and be like him, and appear with him in Glory.

Laſt uſe of Exhortation to three Duties.

1. Bleſs the Lord for what he doth for the body: Its the Lord that gives you Life, Health, Liberty and Eſtates; and therefore obſerve and take notice of the Lord in all your Mercies to the body. You which are Tradeſmen, if a Cuſtomer come into the Shop, its the Lord which ſends him for thy good, and deal with him as coming from the Lord. See your Tables fill'd with the Lord, eſpecially if you were ever enabled to do him any bodily ſervice.

2. Pray to the Lord for the body; there is care and love in the Lord for the body, but it muſt be drawn out by Prayer: As there

there is Milk in the Mothers breaſt, for the child, but the child muſt ſuck and draw it out of the breaſts into his own body; ſo we muſt by Faith and Prayer, ſuck and draw out Mercies from the Lord both for Soul and Body.

3. Live as thoſe who look for the Lord Jeſus, to ſhew himſelf for the body; to make the body compleatly bleſſed and happy, *Rom.* 8. 28. *We groan within our ſelves*, &c. Obſerve, We groan within our ſelves, *viz.* in the moſt inward parts of Hearts and Souls, waiting for the Adoption, *viz.* the full poſſeſſion of the Inheritance which by Adoption belongs to us, *viz.* the Redemption of our Bodies. We look and wait that our bodies be freed from Sin and Death, and made perfectly glorious with Chriſt, let us live as thoſe who look for ſuch things.

1. As

(1.) As ever you expect to be like Christ at the Day of Judgment, Labour to be like him now, 1 *John* 3. 2, 3.

(2.) Labour to be such as Christ may own you, and accept you at the day of Judgment, 2 *Pet.* 3. 13, 14. 2 *Cor.* 5. 9. Do nothing but what you are willing Christ should come in the Clouds, and find you doing, do nothing but what Christ will accept of, and reward you for, when you must see him with those Eyes, and in your Flesh stand before him.

Mr.

The LIFE of Mr. *Gilbert Lorimer*, Late MERCHANT of LONDON.

MR. *Gilbert Lorimer*, late Merchant of *London* was accompliſhed with Learning and Parts: He was Maſter of the *Latin* Tongue, and underſtood ſeveral other Languages.

He was moſt inclin'd to ſtudy *Divinity*, but by reaſon of his Bodily weakneſs, and becauſe he could not comply with the terms of Conformity, (though he much valued all ſober, good Conformiſts:)

miſts.) He applyed himſelf to Merchandiſe, wherein he was skilful, diligent, and juſt and faithful: When he was about Thirteen or Fourteen years old, it pleaſed God to turn his Heart to himſelf; he told a Holy and Judicious Perſon nearly Related to him, the Time when, and Place where Infinite Grace began that bleſſed Work: wherein ſomething was ſo ſignal that made ſuch an abiding Impreſſion upon him, as to ſay with *David*, *Pſal.* 119. 93. *I will never forget thy Precepts, for with them thou haſt quickned me.* It pleaſed God to exerciſe him with divers Afflictions, eſpecially Bodily Diſtempers, which for four or five years before he died, were often accompanied with ſtinging Pains; but in all God had his Heart and Love, and he poſſeſſed his Soul in Patience: This is evident by

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ſeveral Letters which he writ to his Holy, Learned, and Judicious Brother, Mr *William Lorimer*, Miniſter of the Goſpel, part of which I thought fit to Communicate.

In *Feb* 23. 168⅝, After his Recovery from a dangerous Sickneſs, he writ to him thus, *What ſhall I render to the Lord for all his benefits, who healeth my Diſeaſes, and crowneth me with loving kindneſs, and tender Mercies. O that I may no more live to my ſelf, but to God my moſt Gracious and Almighty Deliverer; for this I deſire your Prayers, and to return thanks to God through Jeſus Chriſt on my behalf.*

On *June* 7. 1687. He wrote to him of the Death of their Dear Mother: Some of his Words therein are theſe: *O that through the hope of our being alſo with the Lord, we may purifie our ſelves as*

he is pure, that we may despise whatsoever in this World would take us off from the Love of Christ. Blessed Jesus, draw our Hearts to thy self in Heaven, where thou sittest at the Right Hand of the Father, that Death may be the Messenger to open the Prison Doors, that we may flee away, and be at rest with Christ the beloved of our Souls, Amen.

In *September* following, his former Distemper, returned with greater force: But when by means of two able Physitians he had some ease, he wrote to his Brother aforesaid, on *Septemb.* 12. 1687, wherein among many other of the like Nature, are these words, *Lord support and comfort me under my Bodily Pains, and grant that I may wholy resign my self to the will of my Heavenly Father. I desire your Prayers, although I am chastised sorely: Yet the Lord will not give me over unto Death,*

Death, not to a Temporal Death, ſo long as the continuance of Life may be for his Glory and my good; however I ſtedfaſtly truſt in the Infinite Mercy of God, through the perfect Obedience, Sacrifice, and Interceſſion of my Lord and Saviour Jeſus Chriſt, that the ſecond Death ſhall never have power over me.

On *Sept.* 24. 1687. He writ to his Brother in Anſwer to one of his to him, wherein he ſaith, *I have received your very comfortable and Chriſtian Letter, the only fault in it is, that it runs in expreſſions more ſuitable to thoſe who are in ſome* high degree *of Chriſtian perfection, than to me a vile ſinner; I am nothing, but Chriſt is all in all in me, and for me, adding his pain was much abated, for which* (ſaid he) *Magnifie the Lord with me, and let us exalt his Name together; Salvation and Glory be aſcribed to the God of Salvation,*

pray rather for a ſanctified uſe of my Afflictions, than for deliverance from them; and O that the conſideration of the ſhortneſs of them, may keep me from being weary of the chaſtening of the Lord, or fainting when I am rebuked of him.

In a Letter of *Octob.* 15. 1687. He gave notice to his Brother of another Relapſe into Sickneſs, wherein he ſaith, *I deſire to bleſs God for the good of my Soul through the Afflictions of my Body, pray that I may improve my Afflictions unto Victory over Sin, and increaſe in all Grace.*

On *November* 22. 1687. He wrote how ill he was, ſaying with *David*, *Day and night thy hand is heavy upon me: It is the Lord, let him do with me what ſeemeth him good: I am his by right of Creation, and therefore at the diſpoſal of his Sovereign Will, and I am alſo his by right of Redemption and*

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Purchaſe in the Blood of Chriſt, and therefore he will ſave me, if not with a Temporal, yet with an Everlaſting Salvation, in hopes whereof I deſire to poſſeſs my Soul in Patience.

His laſt Letter to his Brother was on *July* 14. 1688. wherein after he had given him account of his preſent Diſtemper, he ſaith, *Lord help me, that I may be more and more fitted for Communion with God here, and for the full enjoyment of him for ever; of which I am an Expectant through the alone Merits, and Mediation of Jeſus Chriſt my ever bleſſed Lord and Saviour.*

About a Moneth before he dyed, his Worthy Brother heard him often ſay as he lay awake in the Night on his Bed, *Come Lord Jeſus*, Amen, *Even ſo come Lord Jeſus.*

I was with him about half an hour

hour before he dyed; he continued to the last both the same Man in the use of his Reason, and the same Christian in the Exercise of Grace; I desire his surviving Relations will never forget his Counsel and Example which they heard and saw.

This *Israelite* indeed passed into the World without Sin, on *Octob.* 26. 1688.

I was ever tender of what I said on such occasions as this, making Conscience of these 2 things.

I. To give no Person that Character in my Words, which they have not in my Heart.

II. To speak nothing of any one when they are dead, which I did not think, or speak of them whilst they were alive; but I had personal knowledge of him for many years, and therefore have given this true Relation.

Edward Lawrence.

FINIS.